

Friends Bulletin

PACIFIC AND NORTH PACIFIC YEARLY MEETINGS OF THE RELIGIOUS SOCIETY OF FRIENDS

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Bronzes by Floyd Schmoe

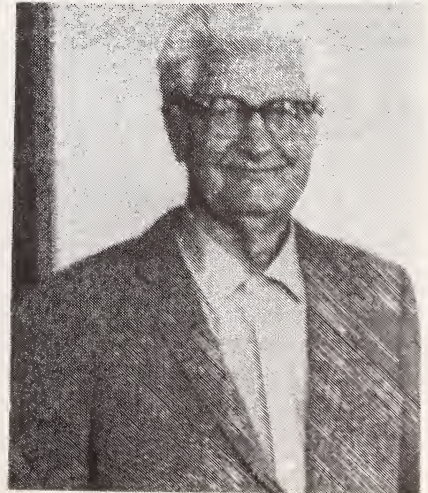
“Lifting Up the Good in the Face of Evil”

by Judith Brown, University Meeting

Some rare Friends are as traditionally concerned as the phrase “Friends’ concern” is traditional. When they have a concern which calls for immediate implementation, frequently they cannot wait for the Friends’ process to sponsor them officially. Floyd Schmoe is one of these. This is not to say Floyd has worked wholly apart from Friends’ organizations. He hasn’t. In his lifetime he has worked twice for several years at a time with the American Friends Service Committee. The first time was in World War I in Europe as a conscientious objector doing relief and reconstruction work, and once during World War II when, as Executive of the AFSC in the Pacific Northwest, he did what he could to ease the difficulties in relocation of Japanese American people interned in inland camps. Still, when news of the atom bomb’s destruction of Hiroshima reached the United States in 1945, Floyd went to Clarence Pickett of the AFSC with his concern that some gesture be made to acknowledge and make amends for our part in the cause of that destruction. He found AFSC was too heavily involved with German Jewish refugee work to expand their operations to Japan easily. So Floyd and his wife Ruth decided to see if they could find support from among their private friends for a project to build houses in Hiroshima. They also sought and

received moral support and encouragement from their Friends Meeting, University, in Seattle, Washington. Support came more rapidly than permission to work in occupied Japan. Floyd had to go to Japan the first time after the war as a goat herd. The Church of the Brethren Service Committee had a “Heifers for Relief” project which was sending 250 goats to Japan; and, since they were required to send someone along on shipboard to milk and care for the goats in transit, Floyd saw this task as a way to get to Japan and begin to lay the ground-work for his own project. At last, he made the contacts and received permission to enter Japan, go to Hiroshima, and build new housing as a gesture to show the countless homeless citizens of that city how deeply some persons regretted the destruction of life and property the new weapon had caused. One of the sponsors of the project was Japan Yearly Meeting; and, in the course of five summers using both American and Japanese students in small groups, they did what they could not say. They built some sixty housing units and gave them to the city of Hiroshima to rent out. The houses were distributed by lot after families applied, and Floyd still remembers the image of the three year old daughter of the mayor of Hiroshima pulling the first lots out of a hat. The first house went to a teacher and his family. Rent was three dollars a month paid to the city. It has remained at that figure.

One gesture and its effect leads to another. In 1952 in Japan, Floyd remembers seeing tanks and trucks on freight cars bound for Korea, and saying “Korea will be the next place where we’re needed”



Floyd Schmoe: University Meeting

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(Continued from cover)

His prophecy was soon fulfilled. This time with the financial backing of UNKRA (United Nations Korean Rehabilitation Agency), Floyd and another group went into Seoul with the same idea in mind — to build houses. The only land they could obtain was on top of a garbage dump, and on that land they built some eighteen housing units and a community center. This time there was more money, since he had the backing of a United Nations agency; they were able also to go outside the city walls and use what had been farmland to build two large units for twenty or thirty persons each, and an orphanage for one hundred fifty children. Since UNKRA provided more funds than they could use, Floyd was able to pass on funds to the AFSC project in Kunsan, Korea, where they built sixteen refugee houses. He also gave funds from the UNKRA source to the Brethren Service Committee which was able to build forty small houses from mud and wattle. In short, the idea caught on, and Floyd was trusted as a man able, actually, to do what he said he hoped to do. Tangible support mushroomed.

Although seeing the job he wanted to do completed might have been enough reward for Floyd Schmoe, he also frequently saw evidence of what his gesture meant to those who knew of it. One day in a Japanese tram car he accidentally collided with a man whose parcels spilled on the floor. The man rose glaring from collecting his scattered belongings, ready to complain loudly to the man who had had a clear part in the accident. But from newspaper pictures, the Japanese man recognized he was about to scold the builder of houses for Hiroshima and changed his tone. "Schmoe-San," he said, in all the English he could muster, "all Japan thanks you."

After Korea, in the late 1950's the organization Floyd founded, "World Neighbors," saw that work was needed in the Middle East. Fighting was ever-present and Floyd not only had a daughter living in Egypt, but felt the Arab side of the conflict needed particular attention. He discovered that in the Sinai desert there was a village called El Arish which was a man-made oasis near Gaza. But the oasis had had its two deep wells sabotaged and filled with rocks, so that the source of the village's life had dried up. During the course of a summer's work in that village, Floyd obtained a pump and a diesel engine and made arrangements so that one well began flowing again. The irrigation project was thus rehabilitated.

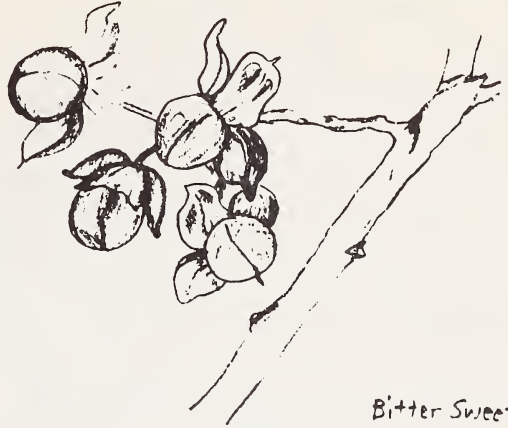
When that project was finished, Floyd decided he wanted to spend more time at home with his family and take up his writing once again. Being a naturalist, he had already written a book called *A Year in Paradise* about his life and work as a forest

ranger on Mount Rainier. He continued to write other books, nine of which have been published, mostly on natural history subjects. One of those nine books is more philosophical, as its title *What Is Man?* indicates. He is still writing books and hopes to complete two more soon.

Floyd will be eighty-five this year. He is still vitally active. When asked what he thought was important for Friends to be about today, he suggested two things. "Friends ought to be lifting up the good in the face of evil wherever they see a need. The ocean of darkness exists, but Friends need to do whatever they can to overcome that darkness with an ocean of light." He suggests, then, not the forms for our service, but the essential Friends' emphases. We ought to have our eyes steadily on the world so as to respond in places where our work is needed. He also believes Friends should be providing the young with opportunities for service. Youth's idealism, he feels, needs to find channels, outlets for its energy, in order to become effective. Friends Meetings would benefit themselves as well as younger persons, if they helped to provide these projects.

Although Floyd has a plethora of projects to fill his time at home, he is still frequently involved with planning or participation in trips to renew, keep alive, and nurture his myriad international contacts. He has a built-in curiosity about the world, its people, animals, and natural life. Only rarely does a Friend appear who does so much to implement his sense of concern for relieving the concrete situations of suffering which the men and women of the world have had to face. Floyd has been both a dreamer and a doer. Many of us appreciate just how vital is that combination.

[Editor's Note: Floyd Schmoe's biography would be incomplete if we did not include that he is a gifted sculptor in wood and bronze as well as the artist whose sketches appear in this issue. Many Friends enjoy Floyd's wood-carved mobiles purchased, often, at Yearly Meetings. Floyd's drawings in this issue will appear in his book on Puget Sound which is about to go to the printer's.]



Bitter Sweet

F.S.

"Lifting Up the Good in the Face of Evil. . ."

This is the message of Floyd Schmoe, Friend and World Neighbor, which his life communicates in the interview printed here. The works of his artistic hands delight us, as well. Key words occur in Floyd's life story — concern, gesture, response, build, dreamer, doer, neighbor, naturalist, writer, artist. His is a life of integrity, service and beauty which is a model for us all.

The reports of Quakers at the United Nations and of the Mexico City and Guatemala Friends, as well as the report of the formation of El Centro de Paz, are further evidence of Floyd's admonition that "we ought to have our eyes steadily on the world so as to respond in places where our work is needed."

Shirley Ruth

Wanted: Children's Program Staffers for PYM

A person is needed to coordinate child care, and teachers for 6-8 year olds and 9-11 year olds are needed for Monday through Saturday mornings, August 4-9. (Children will be present Aug. 5-8) Pay is \$175. Please write or phone Hank Lohmann, Children's Program Comm. Clerk, 722 Tenth Avenue, S.F., CA 94118. (415-387-7644)



Quakers at the United Nations

Bob Vogel, Orange Grove Meeting

Disarmament, Human Rights, and the International Economic Order are the three priority areas which engage the attention of the Quaker United Nations office in New York City. Three blocks away, Quaker House provides living quarters for QUNO's directors Steve and Mildred Thiermann, two student internes and visiting specialists. The Quaker House dining and living room has been the setting for luncheon seminars and teas which bring UN delegates, staff, and Non-governmental Organization persons together for off-the-record discussions. This warm and friendly room overlooking a beautiful formal garden is a quiet haven a bit removed from the hustle and noise of Second Avenue nearby.

In September of 1979 I spent two weeks on the Quaker team. Preparations were then being made for the second review conference on the Non-proliferation Treaty which seeks to limit the membership in the "nuclear club" in exchange for serious efforts on the part of the U.S. and U.S.S.R. to reduce their stockpile of nuclear weapons, a promise yet to be fulfilled. Much attention was being given to getting food and medicine to people of famine-ridden Kampuchea. The United States voted to honor the credentials of the Pol Pot and the Vietnamese supported Heng Samrin group. Chilean violations of the human rights of the Mapuche Indians were brought to the U.N.'s attention by AFSC workers in Chile. Delegates from the new Nicaraguan government arrived at Quaker House from a meeting with President Carter at the White House and were invited to use Quaker House as their temporary headquarters. Plans were being formulated for a conference encouraging progress on the new international economic order. And over at the U.N. Pope John-Paul was scheduled to address the General Assembly. I was asked to give testimony for AFSC on peace conversion before the Group of Governmental Experts on the Relationship between Disarmament and Development, headed by Inga Thorsson, Swedish Ambassador. This was a meeting of the Group especially to hear the experiences and views of Non-Governmental Organizations. Four NGO representatives appeared. I will share later the major elements of my paper.

Today, a short seven months later, the international atmosphere has changed. Iran and Afghanistan have displaced Cambodia and the "Boat people" in the news. The cold war between the U.S. and the U.S.S.R. is returning. Arms escalation, not disarmament, is being urged. Salt II and detente are being shelved, we hope, only temporarily. Today,

the Quaker UN team is concerned about the threat to international order, for it should not be forgotten that the whole United Nations structure was built on the assumption that the super-powers, especially the U.S. and the U.S.S.R., would be able to maintain a working relationship. There can be no peace in the world unless the United States and the Soviet Union, despite the differences in their political and economic systems, can work together. Detente is an essential ingredient. Without it, the arms race escalates and the world is a more risky and dangerous place.

Friends should not be surprised at this turn of events. There is no real peace between wars, only truces in which the contending parties prepare for a war. The preparations are justified by the theory of deterrence. Friends must condemn the Soviet intervention in Afghanistan the same way we condemned Lyndon Johnson's sending the Marines into the Dominican Republic in 1965. Johnson perceived an unsettled Dominican Republic as a threat to the vital interests of the U.S. The Soviet leaders perceived an unsettled Afghanistan as a threat to Soviet security. Each used the military option which, in turn, unsettles whatever international order has been accomplished and thus stimulates armament escalation. As long as such violations of international order occur, disarmament proposals will get little hearing.

But let me return to last September and my testimony on "Lessons in Economic Conversion and Disarmament." The arms industry thrives on real and perceived threats to national security; but it also develops a life of its own. Vested corporate and labor interests compete for military contracts in order to provide profits and jobs. And since the continuing "need" for more and better weapons systems is assumed, there is little support for planning for conversion to peace, or substituting production for civilian needs for production of arms and delivery systems.

Using the experience of the B-1 Bomber campaign and the Mid-Peninsula Conversion Project as case studies, I urged all governments, as part of the disarmament process, to mandate contingency plans for peace conversion.

The cancellation of the B-1 Bomber in 1977 caused the lay-off of thousands of workers. Estimates range from 8,000 to more than 20,000 when one includes the families, schools, service businesses, and communities involved. Rockwell International did not suffer because of this loss of contract, since it maintains a well-diversified base. The United Auto Workers Union which represented most of the workers had not pressed Rockwell for contingency plans. It even urged its workers to lobby for the contract.

The Mid-Peninsula Conversion Project for which the AFSC was one of the sponsors, has done significant research in the economic potential conversion field for the past five years, focusing on Santa Clara County. In 1978 it published an eighty-page study of the conversion from military to solar production, entitled, *Creating Solar Jobs: Options for Military Workers and Communities* (Mid-Peninsula Conversion Project, 867 W. Dana Street. No. 205, Mountain View, CA 94041. \$4.00). The study covers three major topics:

1. "Solar Job skills and Employment" examines four solar technologies and assesses their commercial viability, the potential for job creation, and skills required for production.

2. "Options for Military Workers" explores the job skills transferability of defense industry employees to solar energy production. It cites successful diversification of two Santa Clara Valley defense firms: Acurex Corporation in Mountain View and Varian Associates in Palo Alto. It also describes the experience of British workers at Lucas Aerospace who planned in detail for the conversion of existing facilities.

3. "Community Solar Development" points up the dangers of centralized corporate control over solar energy technologies and discusses policy options for labor, small businesses, and community groups to make solar energy production responsive to the needs of the community.

A comparison of military and solar energy technologies at Lockheed Missiles and Space Company in Sunnyvale, California, shows higher and more stable employments from solar than from military technologies. Let me quote the exact statistics from the study:

"In 1977 Lockheed Sunnyvale received \$918 million in prime contracts for the production of Trident and Polaris missiles, satellites, and reconnaissance systems. This \$918 million employed 16,000 workers. And equivalent commitment of \$918 million for 30 years to solar energy technologies would provide from 446,000 to 840,000 job years, compared to 480,000 for military systems over the same period of time."

Obviously government involvement is needed. Congressmen Dodd and Weiss and Senators McGovern and Mathias have taken the lead in Congress to introduce legislation setting up a structure, process, and fund for conversion. One of the bills is called the "Defense Economic Adjustment Act." Its three main provisions call for the establishment of (1) a local alternative use committee at every military-related facility, made up of representatives

of management, labor and local community representatives. Its chief function is planning. (2) A Defense Economic Adjustment Council in Washington, D.C. would encourage the preparation of bid-ready plans for major projects initiated and funded by civilian agencies of the Federal Government. (3) A Worker's Economic Reserve Trust Fund would be created by annual payments from all military contractors equal to 1.25% of the gross revenue on those contracts. The Fund's function would be economic adjustment assistance to workers temporarily displaced, the cost of required retraining, and relocation grants for those who would need to relocate elsewhere.

Unfortunately, this legislation lies in Committee with little public knowledge or support and today, very little chance of its becoming law.

Following presentation of these points to the U.N. Group of Governmental Experts on the Relationship between Disarmament and Development, the questions and comments by members of the Group revealed that these ideas were new to them and that their concerns lay with national security needs and favorable trading opportunities for Third World countries. Here are some of the questions which I noted:

1. Why is it so difficult to convince corporations and political authorities to the need for conversion planning?

2. Will conversion planning result in a decrease in military spending? How can conversion be lasting?

3. Will the benefits from conversion provide additional funds for economic development outside of the country where conversion takes place?

4. If countries like the U.S. convert to consumer products, what will be the effect on trade with the developing countries?

It is obvious that peace conversion is only one small element in the disarmament-development problems. But given the soaring costs of arms and rising unemployment, circumstances may encourage greater conversion planning and hopefully disarmament and detente as peoples everywhere begin to recognize our common heritage and survival needs.

The Quaker United Nations team works at the diplomatic level and with the international communities in New York and Geneva. It remains for all of us to provide greater support at the grass roots for detente, disarmament and conversion.

Friends and Community: An Historical Perspective

Madge Seaver, Brinton Visitor

Our English Friend, Gerald Priestland, has said that "bodies cannot live on air, even Quaker hot air" and it is bodies, corporate entities, we refer to when we consider Friends Meetings as communities. However, sentimental togetherness is not enough. A Meeting must be tested by seven criteria: (1) rootedness in a common ground; (2) willingness to give and to accept guidance; (3) trust in one another; (4) care for each other, the household of faith; (5) bearing a message for the world; (6) a basic, simple, strong organization. We aren't congregationalists; (7) giving a corporate service to the world.

In thinking about our second criterion, one of the most troublesome to the modern Friend, let us look at an episode at the very start of our history. Four years after George Fox's vision in 1652 of a great people to be gathered, the Elders in Balby sent out the first advices, twenty items ranging from such earthy advices as punctuality in the payment of debts and avoidance of speaking evil of another to specifications about the right holding of marriages and burials. Our distance from the Elders of Balby is demonstrated by the fact that we put in our Books of Faith and Practice their postscript as our prescript. We forget that with the Pauline caution about the killing letter and the enlivening spirit are the words: "*That all may be guided.*"

In the more than 300 years since, there have been threats to the Society of Friends as community in persecutions, consolidations, and diversions. I consider the greatest threat is our current individualism revealed by our frequent reference to private illumination: "my Light and your Light, my Truth and your Truth." As inheritors of this community, let us rather see what God's Light and Truth are showing us now.

[Editor's note: This is an expanded summary sent in by Madge Seaver of her talk at the Midwinter Fellowship of Southern California Quarterly Meeting briefly summarized in the April, 1980, *Friends Bulletin*.]

Speculations

Loverne Morris, Palomar Meeting

Speaking on Bill Buckley's television program, the philosopher Mortimer Adler argued that the fact that we and the universe exist and are sustained is sufficient evidence for the existence of God as Source. But he said that philosophy does not find evidence for qualifying God as benevolent or loving, and the religious person makes the leap of faith to go beyond objective evidence and assert God's loving care for mankind. The evidence for this is subjective, not acceptable to the philosopher.

It seems to me that Quakers find subjective evidence of a loving, caring spiritual Reality quite acceptable. But definitions are tricky. The word God means different things to different people. Old Testament writers saw God as one who grew wrathful and demanded sacrifice, quite different from the loving father Jesus described.

If God is the source of all, we are confronted by the fact that God rules Nature and Nature is cruel. Life feeds on life and there is much suffering. Few animals die a natural death from old age. Animals are our brothers, sentient creatures with as much right on earth as we. The idea that they were created for our enjoyment has always repelled me, and is anything but objective, but I was taught that idea once.

I was brought up in a fundamentalist discipline based on the Apostle's Creed. When I could no longer believe that, I left the church. Then I found the Unprogrammed Quakers with their testimony of the Inner Light, the Inner Voice, "That of God in every man." To me, the word God can comfortably be defined as evolving creative Mind, back of all the electric currents of the brain and other phenomena. I do not ask anyone else to share that assumption. But for me there is something more comforting. That is the Christ Spirit that lived in Jesus and probably has been incarnated many times both before and after history began. Jesus said, "before Abraham, I was." My leap of faith gives me belief in the living Christ both within us and beyond us. That belief is justified every time I feel unequal to life and feel my mind ready to fly into a thousand fragments, and I pray for calmness and direction and my prayer is answered. I am comforted by the belief that when I ask Christ to give aid to a suffering soul in this life or beyond, that aid will be given. I think of Christ as the holy guiding supporting spirit of mankind, known under various names by various peoples throughout the ages. The Christ energy is ours for the asking, and is as real and manifest an energy as electricity. This is quite

enough to live by, although the problems of good and evil and natural suffering are beyond my comprehension.

The Bible is full of wisdom, but it does not answer all my questions. It is the record of the history and thought and religion of the Jewish people. Jesus was a Jew and his first followers were Jews. Valuable as the Bible is, and great as is the Golden Rule and the love message of Jesus, the Bible has old traditions and codes that no longer seem valid. But the teaching of Jesus that love overcomes evil will always be valid.

Mexico City Monthly Meeting Report to PYM Representative Committee, March 1, 1980

Mexico City Monthly Meeting has 36 members, only 17 of whom are active, principally because the others either live elsewhere or are too busy with their work, and it is so hard to get to meetings in this city with a population of 14 million and its tremendous traffic problems. There is a worship group in Guatemala under our care, but most of its members have moved to other places and the group is greatly reduced.

Our main concerns have been with Nicaragua, our General Reunion of Friends in Mexico, and the Committee for Latin America.

We have been collecting funds for Nicaragua ever since their civil war left the country destitute. These funds are sent on to Friends in Monteverde, Costa Rica, who have been actively working in helping the Nicaraguans rebuild their country. At first they were helping refugees from Nicaragua in Costa Rica. Now they are helping with reconstruction. Once an emergency is over, people tend to forget that a problem still exists. Reconstruction is so much less dramatic and so much more tedious, yet it is a steady, constant need which exists.

For more than 20 years Mexico City Monthly Meeting has been meeting with Friends who are members of Friends Churches in the northern part of Mexico. We hold our General Reunion every 18 months. This year it will be in Jaumave, near Ciudad Victoria, in the State of Tamaulipas, from the 13-16 of September. We are planning an active childrens' program. We want our young people to participate with us in our discussion groups as they have always done, but we also are planning to set aside some time to talk with them about their special problems and to help them plan activities. The theme of this reunion will be "Reinforcing Our Quaker Communities."

COAL (Comite Organizador de America Latina) Latin American Organizing Committee — grew out of the Wichita conference. It is very exciting to be part of a strong movement among Latin American Friends to draw together to find their common ties despite the diversity that there is among us.

There was a reunion in Monteverde, Costa Rica, from January 31 to February 4th of this year, which was attended by Friends from Honduras, Guatemala, Costa Rica, Bolivia and Mexico. This reunion created three commissions:

1. A fund for Publications — to translate Quaker literature from English to Spanish; to publish new Quaker writings and thought in Spanish; and to acquire, translate, adapt and publish First-Day School material. All such material available at present comes from other churches and is not specifically Quaker. Also, much of it is unusable in its present state in our cultural milieu, but we can adapt it to our needs and publish it in Spanish.

2. Social Service Commission — This does not imply outreach to communities. At this moment in the history of Latin American Friends there is a great need for social service among Friends.

3. Ministry in the Churches — Guatemala has a Bible Institute which graduates about 20 pastors each year and it has been doing so for about 25 years. Nevertheless, there are 160 Friends Churches in Latin America and only 50 have pastors. One of the purposes of this commission is to study this situation and to search for solutions to it.

We, in the Mexico City Monthly Meeting, feel strongly the call to reach out to Friends in other kinds of Meetings or Churches, and to seek for the unity which we know exists in our diversity.

We meet for worship each first day at 11:00 a.m. at the Casa de Los Amigos, located at Ignacio Mariscal 132, which also houses the offices of the Mexican Friends Service Committee and the COAL offices. We cordially welcome Friends to worship with us, to stay at the Casa while visiting Mexico, and to participate in our service projects.

Corinne Hernandez, Clerk

Two Positions Open at John Woolman School

A Spanish teacher and a secretary are needed at John Woolman School to begin in September (for the Spanish teacher) and in July (for the secretary). Friends interested in applying should write or call Principal Jack Hunter, 916-273-3183, 12585 Jones Bar Road, Nevada City, CA 95959. Both positions require living on campus.

Pacific Yearly Meeting Registration Information

Ernest von Seggern, Clerk,
Arrangements Committee, PYM

The site of the 1980 Pacific Yearly Meeting will again be Craig Hall complex in Chico, California. The complex provides meeting and sleeping rooms, a swimming pool, tennis courts, game rooms and open space for camping. The grounds are adjacent to playground facilities of a local elementary school.

Dormitory rooms are primarily double occupancy with each two rooms sharing a bath. Blankets, linen, pillows and towels are furnished. Friends should bring personal items. Vegetarian and non-vegetarian meals will be served by Saga Food Service in the dining hall. Meal packets are the most economical way to purchase meals. Six-day packets (18 meals) and 5-day packets (15 meals) are a discount over the price of meals purchased individually. Six-day packets include Sunday dinner through Saturday lunch; five-day packets include Monday dinner through Saturday lunch. Sunday lunch for the six-day packets and Monday lunch for the five-day packet can be purchased at the dining hall door. No refunds are possible for meals missed.

Camping: Camping areas have been set aside behind the dormitories for those who prefer to camp. Bathroom facilities are available in nearby dorms. Small refrigerators will also be available. Users of dorm space, with or without beds, will need to pay dorm fees. Tables, trash cans and trash pickup, and water will be supplied in the camping area. A water hose will be available for R.V.s parked on the parking lot though it may not be adjacent to one's particular parking space. No electrical hookups will be available. Those who need water and electrical hookups may wish to seek accommodations at R.V. camps in the area.

No pets can be accommodated at PYM. Please arrange to board your pet at home or in a Chico kennel.

Medical release forms: In order to participate fully in PYM activities attenders under 18 years, as part of registration, must provide a medical release form signed by their parent (or guardian) and their sponsor. Parents (or designated sponsors) are expected to give adequate supervision to those under their care.

Children's program: Activities and field trips for children (age groups 0-2, 3-5, 6-8, 9-12) are planned throughout the week while parents attend plenary sessions. Please encourage your children to take part in these activities. More specific information

on the children's program will be mailed to families who pre-register.

Readers of this registration information page in previous years have found the registration form by turning the page. This year the forms will be mailed to the clerks of each monthly meeting from whom those planning to attend PYM can get them. Friends living at a distance from a monthly meeting will need to write directly to the registrar, Sheila Moran, 1236 Bonita, Berkeley, Calif. 94709. Friends are encouraged to register early and pay in full at the time of registering if at all possible. We need to have a minimum of 300 registrants for board and room in the dorms in order to assure ourselves total use of the facilities. As in past years no drugs or alcohol are permitted.

Pacific Yearly Meeting Worship-Fellowship Groups

Osmyn Stout, Redwood Forest Meeting and
Tom Farley, Marin Meeting

Several refinements and improvements are being developed by the Worship-Fellowship committee for Pacific Yearly Meeting at Craig Hall, Chico, in August, 1980.

The successful format presented last year is being enlarged upon. It is important that everyone who plans to be at Yearly Meeting register early and indicate a choice in the various options offered. This will enable the committees to work out assignments well in advance.

In addition to the long-established worship-fellowship groups wherein the members take full responsibility for direction, several planned alternatives will be available. Groups with a Quaker Dialogue basis will be offered, along with a bilingual (Spanish-English) group, as well as those with specialized themes such as grief from death and dying, recent separation and divorce, anger and conflict, and Christ and the Christian experience.

Considerable thought was given to an experimental group based on poetry reading. It was decided that this was more in the realm of a special interest group rather than worship-fellowship.

Participant evaluations from last year were of great help. A similar record will be requested again in order to assist the committee developing the program for 1981.

Unprogrammed worship in the plenary session meeting hall will be available each day for those who prefer this. There will be no drop-in worship-fellow-

ship group. Late arrivals after Wednesday morning will be directed to unprogrammed worship. This is to ensure basic continuity in established groups and provide more long-term benefits to participants.

The success of worship fellowship groups depends also on the willingness of about thirty or more Friends to serve as Convenors. Leadership for the specialized theme groups is needed. Friends who wish to volunteer or suggest the names of others are welcomed. A small group of experienced people have generously made themselves available in the past, some for many years. Their abilities and skills are recognized and appreciated. Particular effort is being made this year to seek out new personalities as Convenors. This will enlarge the pool of resources that can be drawn upon in future years.

Suggestions may be directed to the Worship-Fellowship sub-committee of Ministry and Oversight.

El Centro de Paz

Frank Shutts, Claremont Meeting

Growing out of discussions between the Sonora Association of Friends and Friends from Mexico City, Arizona, and California beginning last December 29 and 30 at Hermosillo, Sonora, Mexico, *El Centro de Paz* is expected to enter early stages of development with the employment of a "development coordinator" during the summer of 1980. This new effort in Friends' outreach will function under the joint sponsorship and oversight of the Sonora Association of Friends, the Mexico City Friends Meeting, and the "Friends of *El Centro de Paz*", a new association presently under the care of the Claremont (California) Friends Meeting.

Initially, *El Centro de Paz* will consist of a small office in Hermosillo from which the coordinator will continue the organization of annual community service projects ("work camps") in Sonoran villages previously done on a wholly volunteer basis for the past fifteen years by the Sonora Association of Friends in cooperation with the Mexican Friends Service Committee. This program consists of a summer project utilizing Service Committee volunteers in a mountain village of eastern Sonora, and more recently, a winter project in a desert village staffed by students and faculty from Scattergood School, a Friends school located at West Branch, Iowa.

The newer, expanded program will evolve in two phases according to needs and conditions perceived by a "patronato", or "oversight committee" drawn from the three cooperating groups in Mexico and the United States. The first phase will co-exist

with the work camp program and will consist of investigations leading to the establishment of a long-term regional center for several Mexican and Pima Indian villages in the Sierra Madre Occidental, and as soon after as possible, a similar project among the six Papago Indian villages of Mexico contiguous to the Papago Reservation of Arizona. Although each project will be matched to community needs and geographical conditions by resident volunteers, their broad aims will be informal "alternative" learning for lessening the need for transient employment which weakens the traditional social fabric of such isolated, impoverished communities.

The second phase will see *El Centro de Paz* become a Friends study center in the tradition of Woodbrooke and Pendle Hill. Retaining the spiritual emphasis of these unique institutions, *El Centro de Paz* will also provide an intercultural milieu where Latin Americans and North Americans can meet and study mutual interests according to the Society of Friends' social traditions of equality, community, harmony and simplicity.

Largely self-supporting through fees, *El Centro de Paz* will exist as a special school lacking entrance and graduation requirements, according to the law of Sonora. Since the proposed learning program ranges from a Pendle Hill emphasis on spiritual roots to the emphasis of the Scandinavian folk high school on "better living" for both the poor and the affluent, some of the program will aim at "appropriate lifestyles" for the hot and arid climate which dominates northern Mexico and the southwestern U.S.

Although a timetable for the second phase is not yet possible, the Friends of *El Centro de Paz* are now organizing as an independent non-profit membership association for full cooperation with the Sonora Association of Friends and Mexico City Friends Meeting in development and program oversight, fund-raising, and information services to the North American public. Now composed mainly of Friends from Pacific and Intermountain Yearly Meetings, membership in this organization will be open to anyone accepting its principles and goals. To broaden its present base, representatives of the association will attend Intermountain Yearly Meeting, Ghost Ranch, NM, June 12-15, 1980, and Pacific Yearly Meeting, Chico, CA, August 4-9, 1980. Further information can also be obtained directly from: Friends of *El Centro de Paz*, Claremont Friends Meeting, 727 West Harrison Street, Claremont, CA 91711, U.S.A., or call Clifford Cole, (714) 626-0371 or Frank Shutts, (714) 593-7064.

Letters

From the Guatemala Friends Worship Group

Dear Friends,

In Guatemala the school year begins in February.

So this is our annual appeal letter for the Friends Scholarship Fund for 1980.

Our basic program is grants to Indian students, particularly women, who are preparing for professional careers and who have made a clear commitment to use their new skills in their own rural communities.

All our grants are in the form of non-interest loans, to be repaid when the student graduates and is employed. Some of the repayments will return to our Quaker Fund, but most will go to local institutions to establish their own revolving scholarship funds. So far these include the Indian Normal School in Santa Lucia Utatlan, the University Residence for Indian Men in the capital, the Indian Men's Residence in Huehuetenango, and the Indian Women's Residence also in Huehuetenango.

We recently visited the Indian Women's Residence in Huehuetenango in the highlands near Mexico. They rent a large house which now has 28 young women students. They hope for 40 to help with the rent. The women pay \$25 a month for room and board; they must buy their own cots. The two trained social workers in residence have scrounged pots and pans, a few tables and chairs. There is ample good land for a big garden. All the parents came to an orientation session. Extra-curricular activities are an integral part of the residence program. The first this year is a three-month course on Human Relations to be held on weekends.

In 1979 we set aside \$1,000 for "non-formal" education. We finally decided to put it to use ourselves. Six Indian students helped us organize two conferences to which we invited our 132 past and present scholarship recipients. 52 attended the August conference and 27 the October one. The theme of both was the present "reality" of Guatemala and what to do about its pressing social and political problems. We were shocked that so many of "our" students advocate violent revolution as the only way out. This year we plan to continue the dialog in regional conferences and another nation-wide one, exploring *non-violent* solutions.

We are particularly excited about our "adoption" plan: an individual or group in the States sends a monthly contribution for a particular student, and letters go back and forth. So far 17 students have been "adopted."

We invite you to participate in our work. Tax-deductible contributions can be sent to us via Betty Peckham, Treasurer, Orange Grove Friends Meeting,

1110 Armada Drive, Pasadena, CA 91103.

Please write to us if you wish to "adopt" a student. Friends Meetings may prefer to arrange "adoptions" through Right Sharing of World Resources in Philadelphia.

Yours for a peaceful world, which means a more just one,

Tom and Trudie Hunt

Guatemala Friends Scholarship Committee
Apartado Postal 29-C, Guatemala

Dear Editor:

If the AFSC did not challenge Friends and others to search long and hard for the truths implicit in the social dilemmas of our day, it would be dead and an organization no longer with Quaker roots: useless, unable to serve.

The factors converging to cause oppression and deprivation throughout the world are complex. Even informed people will differ in their analyses and, therefore, in their opinions about the most effective solutions. The AFSC, no less than the various branches of Friends which are its roots, labors long and hard in the making of decisions on the basis of "the sense of the meeting."

Somehow it has threaded its way through all but insurmountable problems, ministered to the needs of people on both sides of conflicts, stood fast in the conviction that there is that of God in every human being, and in its belief that nonviolence is the way and practices that belief. But it is unwilling to condemn those whose life experience makes them unable to choose this way. The AFSC has made mistakes because the "messengers" are human too.

I would find it very hard to function as a concerned Friend and a pacifist in today's world without the resources and support of the AFSC.

Helen Stritmatter
Eastside Meeting

Dear Editor,

A good issue of *Friends Bulletin* — January 1980. Sam Tyson and Bob Vogel as well as Barbara Graves and the others illustrate the depth to which all Friends need to look outside themselves to find what Friends are about. Your publishing of diverse perspectives serves this goal admirably.

Ted Church
Albuquerque Meeting
New Mexico

The 1980 Conference of the West Coast Quaker Association on Religion and Psychology

by Marjorie Drath, San Francisco Meeting

On February 15, 1980, conference participants began arriving from as far away as London, San Diego, and Albuquerque to attend the three day conference of the West Coast Quaker Association on Religion and Psychology at Ben Lomond Quaker Center in the Santa Cruz Mountains. The weather set the scene for the topic, "The Dark Side of Quakerism," as brooding clouds and heavy rain fell relentlessly until Sunday. As my husband and I drove the nearly liquid road on Friday afternoon with its gushing water falling from the banks, I had no concern for the weather. Rather, I was preoccupied with recent neighborhood events which were physically threatening and dangerous. I felt thankfulness as we approached Ben Lomond, anticipating that we would find release from tension there.

The sense of oneness, of homecoming, rewarded me as I recognized the faces of Friends around the dining table that night. As I looked out the tall windows in the meeting gathered for the first plenary session, I saw the environment of a haiku, for a globe of reflected light from the ceiling appeared to be caught on the bough of a flowering rain-drenched plum tree. I wrote:

Lantern in plum tree
Revealing rain-drenched blossoms
Oh, what deception.

Before our conference leader, Fortunato Castillo, a Freudian psychotherapist from London, England, opened the meeting, we introduced ourselves in 60 seconds intervals. A conference participant laughingly said, "I sense an underground movement against sweetness and light, and I'm happy to join it." This was a perfect introduction to the topic, and we all seemed to relax in anticipation. Fortunato Castillo asked a Friend to read the translation of Jorge Luis Borges, "El Aleph, The House of Asterion," which was a fascinating story of the Minotaur. Fortunato likened the Minotaur to Quakers. "Like the Minotaur, Quakers often feel lonely. Being intellectually superior, Friends neglect their sensuousness, their physical bodies, i.e. eat plain food and wear plain cloths." We listed some Quaker characteristics: honesty, uncompetitive, egalitarian, hard-working, highly motivated, perfectionist, humorless (ponderous and weighty), contemplative. Fortunato Castillo said that Quakers have the potential to lead the religious of the world, but in order to do so, we must accept our dark side and our sensuality, and be able to laugh at ourselves.

As we listed the Quaker attributes, one young attendee entrusted us with her grief and pain as a child in a Quaker home. Her parents, in doing good for all the needy of the world, had failed to see the needs of the child under their own roof who often felt lonely, rejected, and unloved. As she shared her feelings of anger and her tears, we were drawn closer together, loving her tenderly, and were opened to a new awareness. There came to mind the words of Isaac Pennington, "He who is in the Love and of the Love, cannot but be tender."

If all of the Home Groups were like mine, indeed, we were uplifted. For here in the small and intimate group, we were able to share more fully our needs and our hopes and our hearts' deeper secrets. Each person brings a hidden need and a cherished gift which can enrich the members of a group and lift them to a high and holy place when they experience together the wonder of the light in each. This, in turn, becomes a vital contribution to the entire conference.

The recreation, although confined to the dining room by the rainy weather, was very satisfying as we moved our bodies and stretched our muscles in Yoga or movement before breakfast each day. There were also group choices in poetry, art, or dream work. I attended the poetry group where Jeanne Lohmann used an interesting technique for creating instant poetry by listing Quaker and lion characteristics, combining them to express an idea in a poem. The art group produced some fascinating minotaurs in clay and some creative pictures. I heard people from the dream group express satisfaction as revelations concerning aspects of their dreams became clear to them for the first time.

On Saturday night, Fortunato gave us an historical view of the beginnings of Quakerism: Charles I had been beheaded; priests were losing their power. In the hearts of people there was a yearning for spiritual guidance, for a supreme authority. At this auspicious time, George Fox discovered that he didn't need the authority of priest or church but could go directly to God within himself, waiting in silence, unprogrammed. But Fortunato cautioned us that as we find God comes to us, we tend to deny our physical needs and our dark side. In order to be whole, we must accept both sides of our nature — the light and the dark. He cited the early splits in our yearly meetings as examples of aggression in which the silent meeting Quakers felt themselves to be better than the church Quakers. We often say, "Oh well, he's a church Quaker," implying that he is not one of us. Fortunato asked, "How can our great contribution of silence and

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(West Coast Conf: Cont. from page 131)

direct meeting with God be accepted if we must always be exceptional and better, setting up standards of worthiness that require academic excellence, a PhD?"

As we met together in silent worship or in plenary sessions each day and intellectualized our problems, the topic, though provocative, seemed to me to lack protein. I was not sure I grasped the likeness of the Quaker and the Minotaur or could accept many of the theories Fortunato postulated. What was he really trying to bring about? Did he anticipate more input from us, more disagreement, more anger? What was the real purpose of the conference? Then, suddenly, on Sunday during his lecture Fortunato caricatured women patients who come to psychoanalysis. This stimulated an enraged response from an attender. When she spoke her outrage and anger, the whole conference, for me, took on a new and more vigorous life. Certainly this expression of anger brought focus and meaning to our rambling discussions.

As various people told how they felt about the sudden expression of anger, they also expressed resentment and aggression in various ways. Did these events emphasize our darkness, our hostility? Were they not our aggression and our splits in action?

Now, looking back, I am aware of the personal benefits and help I received in solving the problems I had left behind me when I came to the conference. I remember one participant telling of an incident that shocked and angered her as she worked with children at her job. She said, "Rage against people is tapping into the person and is fruitless; but rage against the situation can be used creatively to find a solution." This is a dynamic idea and I cherish it as a gift.

The following are other bits of wisdom I received at the conference: 1) The light is a function of the dark. 2) No one can make another better or go beyond the place where we are ourselves. 3) I don't have to be perfect or all-loving in order to be a Quaker or to do good or to be acceptable. 4) Fear of someone is a defense against that in them which is in me. 5) Part of our human journey is to become what we are.

One of Fortunato's final quotations was: "Anger, hurt, and aggression came into my house, but I found the footsteps of God on the doorstep." To me this means: in experiencing my own darkness, I found that God was near.

As the conference ended, blue skies appeared and the darkness and rain were gone for awhile. The redwood trees along the road were drenched and dripping still. The plum trees still blossomed.

Book Review

Guests of My Life by Elizabeth Watson

by Jeanne Lohmann, San Francisco Meeting and Associate Editor

"After you had taken your leave I found God's footprints on my floor."

Rabindranath Tagore

A guest is one who is received and entertained, so the dictionary tells us — that is, one who is let in and welcomed with our full attention. So it was, and is, with the words and lives of the six writers whose ministry is shared by Elizabeth Watson in this authentic and beautifully written book.

In 1964, George and Elizabeth Watson's oldest daughter Sara was killed in a tragic family automobile accident. The journey from grief toward wholeness is long, and *Guests of My Life* is a testament of its anguish and possibility. Reaching across time and differing cultures, the works of Emily Dickinson ("Burglar! Banker! Father!"), Rainer Maria Rilke ("over the nowhere reaches the everywhere"), Katherine Mansfield ("All is well"), Rabindranath Tagore ("Let it not be death but completeness"), Alan Paton ("For you departed"), and Walt Whitman ("... a child went forth") sing, speak and heal — each in season as needed, and out of each writer's particular sufferings and discoveries. Some of Elizabeth Watson's guests come in un-asked, some she sought, all brought gifts, "God's footprints on my floor."

Her book began as a series of lectures on "Writers who influenced my spiritual growth," lectures which were given at Friends General Conference, the Earlham School of Religion, Pendle Hill, and in six years of fireside-sharing times with entering students at Friends World College. (The College's Winter Newsletter, incidentally, carries eloquent tribute to the Watsons' contributions there, and establishes a scholarship fund in their names in honor of next September's retirement.)

Prior to publication of Elizabeth's book I was privileged to read three chapters in manuscript and used two of them as references for M.A. oral exam. Although I confess to a long and particular biased affection toward the author as my friend, I am no less certain that in these pages and out of her life, a spirit moves which fortifies and comforts. What touches her and her guests comes to touch us as well. Moving on our own journeys, *Guests of My Life* is a book to cherish and to share.

Guests of My Life is published by Celo Press, North Carolina (1979), \$6.50.

Memorial Minutes
Hugh Hamilton

Hugh Hamilton, who died of pneumonia on August 16th, 1979, holds a special place in our hearts because, if it were not for him, there might not be a Claremont Friends Meeting. Before 1940, he and Lewis Langston, another Claremonter, invited Isabel Smith who had recently become a Friend, to join them in the establishment of a Wider Quaker Fellowship in Claremont. Within a few years this became — through the good offices of Orange Grove Meeting in Pasadena — Claremont Friends Meeting. All through the years Hugh Hamilton has been its faithful and exceptionally competent Treasurer.

Born in Los Angeles in 1910, he attended Manual Arts High School, graduated Phi Beta Kappa from UCLA and took his M.A. and Ph.D. at Brown University. On the Pomona College faculty in the department of Mathematics since 1936, he published articles in professional journals, and wrote a textbook entitled “A Primer of Complex Variables.” In 1974 he retired as Professor Emeritus.

Hugh Hamilton loved music; he had a fine sense of humor; he was a person of deep convictions which he defended courageously. His friendships were warm and sincere. Always, he defended the underdog. Bearing witness to his deep love of animals, he supported humane societies generously. Among other causes to which he gave continued support were the American Civil Liberties Union, and locally, the Pomona Valley Community Council for Peace.

A Memorial Service was held at Claremont Friends Meeting on Sunday, September 16th.

Katheryn Cox Hayes

Katheryn Cox Hayes died in Claremont, California, on February 28, 1979, at the age of 83. Relatives and friends, at a memorial meeting on March 10 at Claremont Friends Meeting, remembered her vivid personality, her ardent concern for racial justice and peace, and her years of thoughtful and faithful service to the Society of Friends and the American Friends Service Committee.

Katheryn was born in Kansas and raised in Oklahoma City. She married Les Cox and lived for some years in McAlester, Oklahoma, where their three children were born. The family later lived in Texas and Oregon before moving to Whittier, California, where Les Cox died in 1965.

The Coxes took special interest in the foreign students of this area. One student from Japan became their adopted daughter.

Katheryn was married to Egbert M. Hayes in

1966. They spent the later years of their lives in Claremont where they continued their lively interest in religious and social concerns.

Katheryn is survived by a son and two daughters, four grandchildren and two great grandchildren.

Notice of Change of Date for Southern California Quarterly Meeting Retreat

Memorial Day weekend— May 23, 24, 25, and 26— is now set as the new date for the SCQM Retreat previously included in the April Friends Bulletin calendar as planned for June 6-8. It will be held at Tahquitz Meadows, Idylwild. Contact Jim Otsuka, 1717 N. Michigan, Pasadena 91104.



News of the Meetings

Worship and Ministry: Care for One Another

Multnomah's members and attenders were invited to a “Friendly Evening” to discuss traditional ideas and their application to positions Friends face today. The Meeting approved replacing its present Ministry and Oversight Committee with two separate committees (Worship/Ministry, and Oversight) as described in our *Faith and Practice*. Some notes

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of sharing on the state of the Meeting: "Underlying our Meeting experience this year is a call and effort to listen. To listen to ourselves, to one another, and to the Spirit. We do not always like or agree with what we hear. Nevertheless, listening and the effort to do so as individuals and as a Meeting characterizes much of what we have been about. . . We have experienced listening as difficult and rewarding. It is reflected in both our actions and our inability to respond. Our listening challenges us. . . In listening we have opened ourselves to assessing our resources and their availability. . . diversity challenges our Unity. And again we ask ourselves, what goes on here, and are we really listening?" *Redwood Forest* welcomed Friends from outlying Worship Groups for what is hoped will be an annual gathering; Elfrida Vipont's slides and taped commentary on "Quaker Beginnings" were part of the program. *Strawberry Creek* visited *Marin Meeting*. *Orange Grove's* Ministry and Counsel Committee reminded the Meeting of the "traditional use of committees of clearness as a way of reviewing financial, emotional and spiritual needs of members suffering for their Social Order, Peace, or religious beliefs." Several Meetings report difficulties with attendance at midweek Meetings for Worship. A new *Worship Group* has formed in *Susanville*, consisting of about seven adults and four children. (Contact Phil and Susie Nemir, 1123 Chestnut Street, Susanville, CA 96130.) Another group meets alternately in *Rescue* and *Sutter Creek* (Contact Jack and Ellie Huffman, PO Box 136, Rescue, CA 95672. Phone: (916) 626-1524.) *Davis* discussed "Should our queries reflect our ideas or our practise?" The Meeting is wrestling with issues of social concern and free speech, as well as practical considerations involved in the use of the meetinghouse by other groups. Ministry and Oversight Committee minuted appreciation for John Draper's faithful service in handling audio-visual equipment at Pacific Yearly Meeting each August. *San Francisco* plans a study series, "Women of Faith," which will include Quaker Women, Biblical Episodes and Women Leaders. A concern from *Strawberry Creek*: "Friends were asked to pose ideas as queries rather than opinions and. . . reminded to try to develop a more worshipful approach to Meeting for Business." *University's* newsletter quotes George Fox in its opening "headline": "Do you think you can keep it always winter or stop the summer from coming?" *Albuquerque* reminds us (from London Yearly Meeting's 1961 *Faith and Practise*) that "The nature of worship is not so much an attitude of mind which we cultivate as a response drawn from us by a consciousness

of God's presence. . . to this worship each has the responsibility of offering his gift. . ."

Peace and Social Concerns: *Orange Grove's* Peace and Social Action Committee contacted most of "our old C.O.'s and finds them glad to help as resource people" in working against the draft and counseling new objectors. *Maui Worship Group* wrote a joint letter to Presidents Carter and Brezhnev expressing grave concern for both world leaders' actions in "stampeding backwards toward a new cold war. . . We are faced with the spectacle of the leaders of the two most powerful nations. . . squabbling over the earth like a shiny ball. Like spoiled children, you would destroy the ball before you would play in harmony. We are in pain. Silence will not serve. You have made hostages of our lives, our children's lives, and the lives of future generations. We beg of you both: Turn back. . . For the sake of God and man, let us live in peace together." A well-planned War Tax Objection Workshop was held by *Orange County Meeting*, guided by Lonnie Valentine who hopes to travel to other meetings and present workshops under this concern which grew in response to the New Call to Peacemaking statement adopted at Green Lake in 1978. *Davis* helped plan very successful meetings on the draft at both the high school and the meetinghouse. There is now an anti-registration and peace group meeting regularly. *Berkeley* established a Tax Refusers Support Fund to aid Friends whose religious convictions lead them to refuse payment of war taxes. Their newsletter notes (for "Simple Livers") a five-session class on safe bicycle riding skills offered in the community, and urges Friends to consider getting help for changing "old habit patterns" and learn how to ride around town with confidence, skill, and responsibility. "It will open up a whole new world of economies, improved health, and a message. . . that we really don't need a lot of gasoline." Ruth Flower, *Davis Meeting* and FCL staff member, advises writing state legislators with constructive ideas for dealing with prisons crowded because of the demand for longer sentences. Restitution for non-assaultive crimes, intensive parole, M2 visitors' programs, half-way houses and work furloughs seem more rehabilitative and economic in the long run. *Palo Alto* planned a community meeting concerned with Senate Bill 1722 whose sections make civil disobedience and counseling others to perform civil disobedience a felony. *Strawberry Creek* contributed to Nicaraguan relief and received a report by Miguel Figuerola from Monteverde, Costa Rica, telling of the 40,000 children orphaned by the war, and the division of large military land holdings among the needy. More

seeds, clothing, and food are needed. Two *University Meeting* Friends are participating in the Walk for Survival, and Mary Isely writes in a leaflet being distributed en route (this one to Lockheed employees): "This earth, beautiful beyond words, is our only home — there is not another planet waiting for us to step onto; yet at this point within a few minutes of time, we could utterly destroy not only ourselves but all of our fellow species, and we talk as if it would be reasonable under certain circumstances to press the buttons which would start the process. At 65, with memories of the bells ringing at the end of World War I, of the events of World War II, and of a nephew killed in Vietnam, I am still compelled to believe that human beings are as capable of learning to live here peaceably — whether we like each other or not — as they are of building atom bombs, though it may be more work. Therefore I MUST walk." The Meeting's Bulletin included a concise and timely memorandum re: *Thumbnail History of the US Draft*, as given by attorney Bill Hanson for the ACLU in Seattle. *Southern California Quarterly Meeting's* peace minute from the February gathering reads, in part: "Remembering John Woolman's admonition that we look within our lives for the seeds of war, we urge our country to examine its heavy use of the earth's oil resources and its willingness to resort to violence to maintain it. Many of our American young people echo this when they say they will not go to war to fight for oil. As Quakers we are unwilling to send them to wage war for any cause, believing as we do that all life is sacred. . ."

Education and Good Order

Reporting on a recent business meeting, *Palo Alto* said: "It was noted that the meeting was conducted very smoothly and quickly and that everyone stayed through to the end." *Mountain View's* Finance Committee suggests that Friends write checks to their monthly meeting at the same time they pay other monthly bills. *Claremont's* Nominating Committee "encourages each of us to ponder how participation in Meeting's life links with expression of our Inner Light . . . we find a goodly number who do not feel able to undertake ongoing 'jobs' such as officers of the Meeting or committee clerks. We observe that this feeling comes, in part, from an unfortunate leaning on committee clerks to do more than a fair share of the work. This . . . cannot nourish a committee, its work, or its members. With deep regard 'to avoid commitments beyond our strength and light,' (the Committee) suggests that each of us . . . consider our concerns, how they relate to the corporate life of the Meeting, and how they may be exercised through participation in the life of the Meeting next year." *Multnomah's* nominating committee circulated ques-

tionnaires to help in filling needs of the Meeting. "This year we want to come as close as possible to nominating individuals for jobs they most fit, and therefore are committing ourselves to nominating people only for jobs in which they express a positive interest, even if it means not making nominations for some positions . . . For that reason, as well as because of the sixty positions available, we ask everyone to indicate each position of interest. We won't nominate you without your consent, nor will we necessarily ask you to serve in all fifteen of the positions you select!" From their threshing session of childrens' program came the following suggestions: "The history of Quakerism should be a part of the program; the children should know who and why we are. Rather than teach a concept of God, we should provide an atmosphere in which the children can discover God through experience. A meeting for worship might be incorporated in the First-day School. A format should be developed whereby the children themselves can present . . . suggestions for the program." *Strawberry Creek* discussed Meeting's financial contributions to other groups, raising these questions: "What is the role of conscience? Should we delegate our responses to the Meeting? What is the purpose of ongoing contribution commitments? How do we respond to an emergency? Will we be trapped by our pledges? Can collective giving strengthen our Meeting? Will a small number of people carry the . . . burden? Should we give only to groups with which we have personal involvement? . . . How can we respond to the many requests . . .?" *Orange Grove* budgeted money, as it has for many years, "to help pay our share of fire and police protection, street repair, etc." and sent it to the city of Pasadena. A news story reported not only the letter of thanks from the mayor but also an urging from at least one city official that all the churches "go . . . and do likewise." *University's* Bulletin mentions a group of Friends in the Deadwood (Oregon) area who are interested in the possibility of starting a Friends School. Visitors and inquiries are welcome. (Contact: Bob Baird, 91521 Deadwood Creek Rd., Deadwood, Oregon 97430.) Many meetings, including *Claremont*, *Eugene*, *Multnomah*, *San Francisco*, *Albuquerque*, *San Fernando*, among others, are discussing or working on revision of PYM's *Advices and Queries* (or North Pacific Yearly Meeting's *Discipline-in-progress*). *Albuquerque* voiced discomfort with present queries and sex-limited language that refers to males. The report of last summer's Quaker Leadership workshop, "Friends As Leaders: the Vision, Instrument, and Methods," (see Paul Niebanck's account in the October *Bulletin*) are available for one dollar from Pendle Hill, Wallingford, PA 19086. Reminders from *Berkeley's* notes

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(Meeting News: Cont. from page 135)

following a forum on "Consensus": The practise of consensus stems from the belief that this is God's world in which unfinished business has been left. It is possible for us to ascertain God's will. Meeting for Business is in essence the Meeting for Worship focused upon specific matters . . . The goal . . . is the maximum wisdom we can attain, not majority rule. Truly listening to the other positions is required . . ." A *Friends Music Institute* will be held in July at Olney Friends School, Barnesville, Ohio. (Contact: Jean Putnam, 115 Altamont Ave., Melrose, MA 02176.) Honors have come to Friends in many Meetings. *Davis'* Eric Gustafson received the 1980 Distinguished Teaching Award from the Academic Senate at UCD. A lecturer in Economics, he is teaching at the Agricultural Research Institute in New Delhi. Mimi Wegrzyn, *Mountain View*, was given the Minoru Yasui Community Service award in recognition of her work organizing and providing leadership for the Grief Education Institute in Denver. And John Doscher was honored for twenty-four years of teaching at Edgewater Elementary School. The week's celebration ended with a community reception and display of affectionate tributes, "probably the first time a teacher had been so honored other than at retirement or leaving a position." Myra Keen, *Palo Alto*, is honored in the first volume of Midpeninsula Health Service's publication by the description of her award of the "prestigious Fellows Medal of the California Academy of Sciences for her work with mollusks and fossils," the first woman to receive this award. Videotapes of Josephine Duveneck will be reproduced commercially. Kirsten Seaver's English translation of the Norwegian novel, *The District Governor's Daughters*, by Camilla Collett, is in the hands of the publisher. An exhibit of Kirsten's needlework, "beautiful stories in thread," was held recently at the Stanford Faculty Clubhouse. Betty Douglass, former member of *Claremont, Riverside*, and Co-convenor of *Desert Friends Worship Group*, has accepted a seat at the United Nations as Permanent Observer-at-Large. She was a founding officer of the 1946 San Francisco Conference.

Vital Statistics

Marriages: *Karol Johnson* and *Leyton Jump*, under the joint care of *Multnomah* and *Palomar* Meetings, February 16th, at Escondido, CA.

Mary Wood and *Scot Mainwaring*, under the care of *Palo Alto Meeting*, March 29, at Palo Alto Meeting House.

Anna Graves and *Jim Barnard*, under the care of *Strawberry Creek Meeting*, April 19th, at Ben Lomond Quaker Center.

POSTMASTERS: SEND FORM 3579

FRIENDS BULLETIN

319 Byxbee St., San Francisco, CA 94132

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Births: *Kai Lucas Harris*, first child born to Linda and Paul Harris, *La Jolla Meeting*, February 19th.

Noah James Hofmann-Smith, born February 12 to Ed and Elena Hofmann-Smith, *University Meeting*.

David Winton Bryan, born February 29, to Peggy Bryan, *University Meeting*.

Mica Harris, born to Farrell and Tom Harris, *University Meeting*, February 26.

Zachary Wozich, born March 7, to Michael and Christine Wozich, *University Meeting*.

Nathan Newton Young, born March 3, to Gayle and Paul Young, *Port Alexander, Alaska, Meeting*.

Richard James Jones Christie, born March 8 to Sharon and Richard Christie, *Phoenix Meeting*.

Livia Mica Miller, born on March 11 to Terry and Mike Miller, *Phoenix Meeting*.

Micah Thomas Bear, born on April 21, to Pattibuff Bear and Richard Small Bear, *Eugene Meeting*.



Randy Possum

F.S.